September 22
1921

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead" (ALMA 42: 23).

No 38, Vol. LXXXIII. Thursday, September 22, 1921. Price One Penny.

NATURE AND DESIGN OF THE ATONEMENT.

BY DR. T. W. JENKYN.

AN ATONEMENT is any provision that may be introduced into the administration of a government, instead of the infliction of a punishment due to an offender—any expedient that will justify a government in suspending the literal execution of the penalty threatened—any consideration that fills the place of punishment, and that answers the purposes of government as effectually as the infliction of the penalty on the offender himself would; and which thus supplies to the government just, safe and honourable grounds for offering and dispensing pardon to the offender.

This definition or description may be more concisely expressed thus: *Atonement* is an expedient substituted in the place of literal infliction of the threatened punishment, so as to supply to the government just and good grounds for dispensing favours to an offender.

In the administration of a government an atonement means, something that may justify the exercise of clemency and mercy, without relaxing the bands of just authority. The head of a commonwealth, or the supreme organ of government, is not a private person, but a *public officer*. As a private person he may be inclined to do many things which the honor of his public office forbid him to do. Of this we have an instance in the feelings of David towards his son Absalom in rebellion. Therefore, to reconcile the exercise of his personal disposition with that of his public function, some expedient must be found which will preserve the honor of his government in the exhibition that he makes of his clemency and favour. For want of such an expedient, a public organ of government must often withhold his favours. This principle is practically adopted every day in the

discipline of children in a family, as well as in the civil administration of public justice.

I will endeavor to illustrate this definition of an atonement by two remarkable instances, one borrowed from holy Scripture and the other from profane history.

The first instance is that of Darius and Daniel, in Dan. 6: 14, 15, 16. King Darius had established a royal statute, and made a firm decree, and signed the writing, that whosoever should ask a petition of any god or man, for thirty days, save of the king himself, should be cast into the den of lions. Daniel, one of the children of the captivity of Judah, was found to be the first offender. "Then the king, when he had heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him; and he laboured till the going down of the sun to deliver him. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and the Persians is, that no decree or statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast him into the lions' den."

Here is an instance of an absolute sovereign setting his heart on the deliverance of an offender, and labouring to obtain it; and yet prevented from exercising his clemency, by a due sense of the honour of his government. Could not Darius at once have *pardoned* Daniel? Yes; Darius could, as a private person, forgive any private injury; but he could *not*, as a public officer, privately forgive a public offence committed against the authority of his office. Could not Darius have *repealed* the law which he himself had made? Yes, but not with honor to the Medes and Persians. Such a repeal would have shown a egregious fickleness in him; and such fickleness and uncertainty in the administration of his government might encourage any disaffection or treason among the presidents, princes, and satraps of the provinces. Could not Darius have *banished* or *silenced* all the abettors of the law and enemies of Daniel? Yes; but such a deed would have published his folly, imbecility, and injustice, in every province of his empire; his *folly* in enacting a law which he found it unreasonable to execute; *imbecility* in want of due authority in his own council, and of due firmness to enforce his own edict; and his *injustice*, in protecting and favouring an offender at the expense of the loyal supporters of the law and the throne.

What, then, is to be done? Cannot some means be found which will enable the king to keep the honor of his public character, and save Daniel? No: the king laboured till the going down of the sun to deliver him. He pondered, and thought, and devised about a way to deliver him honorably, but failed. Consequently, the very personage who had set his heart to deliver him, "commanded" with his own lips that Daniel be brought forth and thrown into the den of lions.

Why was this done? Not because the king had no mercy in him, but simply and only, because no *expedient* could be found which would at once preserve the honour of the government and allow the exercise of clemency toward the offender. Daniel, then, was cast into the lions' den, merely because *no atonement* was found to vindicate and to show forth "the public justice" of the governor in his deliverance. Here, then, is an instance of mercy being withheld, merely from the want of an honorable ground or medium for *expressing* it, i.e. for want of an atonement.

The other instance to which I alluded is from profane history. In this instance, also, there was a strong disposition to save the offender, and yet there was a difficulty, almost insurmountable, in the way of his honorable acquittal. His deliverance, however, was devised by a wise expedient introduced by the governor himself. I allude to the case of the son of Zaleucus.

Zaleucus, the king of the Locrians, had established a law against adultery, the penalty of which was, that the offender should lose both eyes. The first person found guilty of this offence was the king's own son. Zaleucus felt as a father towards his son, but he felt likewise as a king towards his government. If he, from blind indulgence, forgive his son, with what reason can he expect the law to be respected by the rest of his subjects? and how will his public character appear in punishing any future offender? If he repeal the law, he will brand his character with dishonour—for selfishness, in sacrificing the public good of a whole community to his private feelings; for *weakness*, in publishing a law whose penalty he never could inflict; and for *foolishness*, in introducing a law the bearings of which he never contemplated. This would make his authority for the future a mere name.

The case was a difficult one. Though he was an offended governor, yet he had the compassion of a tender father. At the suggestion of his unbribed mercy he employed his mind and wisdom to devise a measure, an expedient through the medium of which he could save his son, and yet magnify the law and make it honourable. The expedient was this:—the king himself would lose one eye, and the offender should lose another. By this means the honour of the law was preserved unsullied, and the clemency of his heart was extended to the offender. Every subject in the kingdom, when he heard of the king's conduct, would feel assured that the king esteemed his law very highly; and though the offender did not suffer the entire penalty, yet the clemency shown him was exercised in such a way, that no adulterer would ever think of escaping with impunity. Every reporter or historian of the fact would say that the king spared not his own eye, that he might spare his offending child with honour. He would assert that this sacrifice of the king's eye completely demonstrated his abhorrence of adultery, and high regard for his law, as effectually, *as if* the penalty had been

literally executed upon the sinner himself. The impression on the public mind would be, that the expedient of the father was an atonement for the offence of his son, and was a just and honourable ground for pardoning him.

Such an expedient, in the moral government of God, the apostles asserted the death of Christ to be. They preached that all men were "condemned already"—that God had "thoughts of peace and not of evil" towards all men—that these thoughts were to be exercised in such a manner, as not to "destroy the law," and that the medium or expedient for doing this was the sacrifice of his *only Son*, as an atonement or satisfaction to public justice for the sins of men.

The sufferings of the Son of God were substituted in the room of the execution of the penalty threatened to the offender. The atonement in the death of Christ is not the literal enduring of the identical penalty due to the sinner; but it is a provision, or an expedient, introduced *instead* of the literal cause of the suffering, which will answer the same purposes, in the Divine administrations, as the literal execution of the penalty on the offender himself would accomplish.

Had Darius found any person willing to be thrown into the lions' den instead of Daniel, and literally to bear the penalty threatened, this could never have been deemed an atonement to laws of the Medes and the Persians. These laws had never contemplated that the offender should have the option of bearing the penalty, either in person or by substitute. It would have been a much more likely atonement of the laws, if one of the presidents of the provinces, one high in the esteem of the king, one concerned for the honour of the government, had consented, either to lose his right hand on a public scaffold, or to fight with a lion in an amphitheatre, for the sake of honourably saving Daniel. In that case one class of suffering would have been substituted instead of inflicting another class.

PRESIDENT WHITNEY RETURNS.

President Orson F. Whitney, who has been visiting some of the Continental missions, and who left Liverpool for that purpose on the second of August, returned on the 13th inst., having been absent from headquarters just six weeks to the day. His party included his wife, Sister Mary Wells Whitney; Elder Thomas M. Wheeler, Secretary of the European mission; and Elder Arthur H. Taylor, presiding over the Hull conference of the British mission.

"The pen of Secretary Wheeler," says President Whitney, "has furnished the readers of the *Star* with detailed accounts of our experiences while abroad, moving from place to place, minis-

tering to the people, and incidentally viewing many of the attractions to be seen in the historic lands through which we traveled.

"No repetition is necessary, and none will be attempted; but I cannot refrain from commenting in general terms upon some of the main features of a most interesting and most enjoyable journey. The art treasures of London and Paris, the magnificent monuments in both those great cities, including the recently erected statue to the memory of the heroic English nurse, Edith Cavell, who gave her life for her country during the Great War; the scenic wonders of Switzerland, on whose lovely lakes we sailed, and the spots made famous by her deeds of daring in defense of liberty and right; the castled crags and terraced vineyards of the Rhine, down which we drifted for an entire day, our crowded passenger boat steaming past Coblenz and other river ports, still occupied by Allied troops, some of whom waved salutation to us from the shore; the big German cities, homes of commerce, industry and art; the broken forts of Belgium, and the dykes and windmills of quaint little Holland—all these and a hundred other themes might be dwelt upon, would time and space permit. But I must pass on, merely hitting the high places, and making only brief references to them.

"From Paris we took two short excursions—one to Versailles, where the fallen German Empire was proclaimed in 1871, and the Peace Treaty signed in 1919; the other to Rheims, where we went through the ruined Cathedral, bombarded and shattered by German shells, and riding thence along the famous 'Hindenburg Line,' through desolate French villages that may never be rebuilt. The Cathedral, however, is slowly undergoing repair. Among noted places in Switzerland is the famed Castle of Chillon, on Lake Geneva, where the patriot Bonnivard underwent six dreary years of solitary imprisonment for taking part in an uprising against the tyranny of the Duke of Savoy. Being familiar with Byron's beautiful poem, 'The Prisoner of Chillon,' I recited portions of it to my friends, as we stood in the dungeon near the stone pillar to which Bonnivard had been chained. At Geneva, once the home of Rousseau and Calvin, we stood within the memorable hall where were settled by arbitration the celebrated 'Alabama Claims,' arising out of the relations between Great Britain and the Confederate States of America during the war between the North and the South.

"In Germany we visited Leipzig, and in Belgium, Waterloo, where the mighty Napoleon was twice overthrown, prior to his exile to St. Helena. At Brussels, eleven miles from Waterloo, still stands the building in which the Duchess of Richmond gave her famous ball to Wellington and the other British officers, just before the battle. After viewing the scene from the summit of the Lion Monument, we rode to each point of interest in that

famous field, and let memory, or, rather, history, live it over again. From Liege, we ran out to Fort Loncin, the last of the Belgian forts to hold out against the tremendous German onslaught of August, 1914. One thousand picked men defended this little fortress, firmly refusing to surrender, and five hundred and fifty of them were killed when their magazine, bombarded by the heavy guns of the invading host, blew up, burying three hundred of the heroes beneath the debris. A monument is to be erected there, commemorating this brave defense.

"Naturally, it was a rare delight to visit such places and dream over the events that have made them illustrious. But what does it all amount to when compared with the things that are God's—the mission of his servants in this dispensation, and the purpose for which this little journey of ours had been undertaken? It was not to see sights, but to save souls, that we had been sent, and the Lord had prepared the way before us, giving us opportunities of quite an unusual character to deliver the message with which we had been entrusted. Everywhere crowded houses greeted us, and we were almost smothered with flowers and other expressions of love and welcome from the kind-hearted saints and devoted missionaries laboring among them. Such appreciation I have seldom known, as was manifested from the hour of our arrival in Switzerland, to the time of our departure from the Netherlands, on our return to England.

"The numbers of those who flocked to hear us increased with each meeting held—twenty-nine in all—and quite frequently our congregations were made up mostly of non-members. Our largest congregations numbered twelve hundred and thirteen hundred, assembled afternoon and evening in a great Music Hall in the very heart of Berlin. Most of those present were not connected with the Church, but they listened respectfully, and even eagerly, to all that the speakers had to say. And this in a city and a country where, a few years before, only small cottage meetings could be held by the saints, and these in secret, lest imprisonment or banishment should be the lot of the elders who ministered to the tiny congregations. It is the Lord's doing, and it is marvelous in our eyes."

In this connection comes the following letter from the able and energetic president of the Swiss and German mission:

Basel, Switzerland,
September 13th, 1921.

President Orson F. Whitney,
Liverpool, England.

After leaving your company at Bebra, Prussia, I felt much the same as I imagine Moses did when the glory of God had rested upon him, and then was withdrawn from him, and he was left unto himself. He fell unto the earth, and exclaimed: "Now for this cause I know that man is nothing, which thing I never had supposed," and "it was for the space

of many hours before Moses did again receive his natural strength." So it is with me. I have not recovered my natural strength since parting with my distinguished friends. I see how weak and incompetent I am. Our trip through Switzerland and Germany was a continuous outburst of divine inspiration. The Spirit of the Master rested in power upon our President, as he discoursed in a clear and concise manner on the principles of the restored Gospel of Christ. The saints felt it; the friends felt it; and the strangers who came for the purpose of seeing and hearing an Apostle, went from the meeting filled with the knowledge that there is something in what the world calls "Mormonism."

I am receiving many letters from the different conferences that we visited, in which they report the fruits of the meetings as wonderful. In Berlin our friends have increased to the number of one hundred and twenty-six, and in all the cities the saints and friends say they will never forget these conferences. The good results can not be estimated. I am thoroughly convinced that after the many hardships the nations have passed through, they are now ready to receive the Gospel. The Lord has prepared the people for our message, and the responsibility now rests with us to deliver the message. I feel this obligation keenly, and when I open my mail and note the many calls from investigators and requirements for help in the preaching of the Gospel, I do not know what is best to be done. It is the Lord's work, however, and he will provide the much needed help.

I appreciate, more than I can tell, your coming among us. Never before in the history of the Swiss and German mission, have such great congregations been drawn together to hear the message from the mouth of an Apostle. The people will never forget your visit.

Remember me kindly to Sister Whitney and to Brothers Wheeler and Taylor, whose presence contributed to the success of your visit.

Sincerely your brother,

SERGE F. BALLIF.

President Whitney's report concludes thus: "The great kindness shown to me and the members of my party by President Ballif and his estimable family, and by President John P. Lillywhite and his amiable wife, while we were their guests, can never be forgotten. Never have I witnessed more courtesy, more consideration, more tender and reverential regard, than they manifested. It will always be a fragrant memory in the garden of my heart."

W. A. M.

THE Divine Intelligence moulds the dewdrop, forms the leaf, fashions the snowflower, unfolds in the hues of the butterfly's wings, sings in the song of the bird, rejoices in the heart of the human being, breathes in his consciousness, and teaches the artist's soul to paint the glories he sees around him. There is "one far-off divine event" to which the whole intelligent creation tends; thus indicating the wisdom, power, and love of a Supreme Architect and Designer, who manifests the order of the Divine Life, the wisdom supreme, and the Love which lights to glory.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 22, 1921.

EDITORIAL:

ADMONITION TO INTENDING EMIGRANTS.

APROPOS of the *Star's* editorial of last week, counseling the ungathered saints in European countries not to flock Zionward under existing conditions, is the following letter from President Anthony W. Ivins, second counselor to President Heber J. Grant, who, with his first counselor, President Charles W. Penrose, was absent from Salt Lake City when the letter was written:

August 2nd, 1921.

President Orson F. Whitney,
Liverpool, England.

Dear Brother:

We send you herewith enclosed copy of a letter dated April 28th, 1921, addressed by the First Presidency to President George Albert Smith, the substance of which letter should have been addressed also to all of the European missions, as brethren have quite recently come to this city from Holland and Scandinavia, leaving good jobs and steady work in their native lands, who are now unable to obtain employment, a thing they would hardly have done had they been advised of prevailing conditions here; and what has added to their trouble is that they are unable to speak the English language. So disappointed are some of our good brethren that we are informed that had they known before leaving their homes what they know now, they would not have emigrated so soon. And we suggest, therefore, that brethren and sisters of all the European missions intending to emigrate to Utah, defer their departure until times improve, affording them opportunity to obtain employment after coming here, and that word to this effect be communicated to them by you.

Your Brother,
A. W. IVINS,
In behalf of the First Presidency.

P.S.—Our brethren and sisters of the continental missions expecting to come to Zion should endeavor to familiarize themselves somewhat with the English language, as they would find it greatly to their advantage to do this. This recommendation applies especially to tradesmen and mechanics.

April 28th, 1921.

President George Albert Smith,
Liverpool, England.

Dear Brother:

We are constrained to call your attention to the state of unemployment prevailing in America generally, and especially so as it affects the western States, including Utah. This state of things is hard enough on our people here that are out of work, living in rented houses, but it is particularly hard on our European immigrants who have come here during the last two or three months without sufficient means of support and without relatives or friends to render them needed assistance, and unless, therefore, intending emigrants have such means of support or relatives or friends to come to, even if they should be without employment at home, it is better under these circumstances that they remain at home a while longer, than to come and be confronted with the same conditions here and perhaps worse; for it is one thing to break up a home and quite another thing to make a new one, especially when small houses to rent cannot be obtained, which is the case in Salt Lake and other large cities of Utah.

We suggest, therefore, that you make these things known to all our brethren intending to come here, and especially to those who may persist in coming without ample means of support or relatives or friends to receive and welcome them to their homes, for it is almost impossible to secure employment here at present, and it will readily occur to intending emigrants who are working, that it would be very unwise in them to leave their employment to come here only to join the army of the unemployed.

With kindest regards,

(Signed) Heber J. Grant,
Charles W. Penrose,
A. W. Ivins,
First Presidency.

We have but to add that the substance of the foregoing communications was brought to the attention of mission and conference presidents, at a special convention which met at Durham House on Monday, July 11th, 1921. President George Albert Smith was very emphatic upon the subject, and made it plain to the understanding of all present. And this, I am informed, was but one of several such appeals made by him to the mission and conference presidents prior to my coming to succeed him. I have followed his example, both by tongue and pen, since my arrival upon these shores.

O. F. W.

Whoever helps us to think kindly of another aids the coming of the Kingdom of Heaven.

PRESIDENT WHITNEY AND PARTY IN THE SWISS AND GERMAN MISSION.

(*Continued from page 589.*)

We arrived in the city of Bremen, August 23rd, arrangements having been made for us to hold a meeting in that city. A splendid hall in one of the public school buildings had been secured, and although there is a very small branch of the Church at that place, one hundred and seventy-five saints and friends were present to listen to the word of the Lord as it might be delivered through his servants. After the opening exercises, three little girls presented roses to the visitors, and the choir rendered some very appropriate selections.

President Serge F. Ballif told of the restoration of the Gospel in the latter days to the Prophet Joseph Smith and introduced President Whitney, who spoke of the wonders of "Mormonism": First, the appearance of the Lord and Saviour to Joseph Smith, thus revealing the true nature of these divine beings. Second, the appearance of the angel Moroni and the coming forth of the Book of Mormon. Third, the restoration of the Aaronic and Melchisedek priesthoods. He then dwelt upon the preaching of the Gospel by the elders of the Church as a warning to the nations before the second coming of the Saviour. Referred to the Apostle John's vision of the Book with Seven Seals, and said the seals had reference to the seven thousand years of the world's history, six thousand years of labor and one thousand years of peace (the Millennium). We are now living in the Saturday night of history, and before the dawn of the Millennial Sabbath there must be a house-cleaning to prepare for the coming of the King of kings. That preparation is now in progress, and the world will be purged of all wickedness.

Sister Whitney spoke of the splendid work being accomplished by the Relief Societies of the missions, as well as in the Stakes of Zion, and expressed appreciation for the warm welcome and kind entertainment received.

Elder Wheeler said the Gospel is the "Pearl of Great Price," and therefore the thing above all that should be sought after.

Elder Taylor said the fruits of the Spirit were love, joy and peace, and the members of the Church gave evidence of being in possession of it. He testified that the Gospel had been restored to earth for the salvation of the souls of men.

At Brounschweig, on August 24th, a meeting was held, with an attendance of 130. The usual kind welcome received at other places was experienced here by the bestowal of flowers, kind sentiments and warm handshakes.

President Ballif spoke briefly on the mission of the Prophet Joseph Smith and testified to the truth of the restored Gospel.

President Whitney said the Lord created the earth out of materials already in existence, as he had other planets. The fall of Adam was a step in advance, but it would have been a failure without the atonement of the Saviour. The council held in heaven when the Gospel plan was proposed contemplated the fall of Adam and the atonement by Jesus Christ. Said if the veil were lifted we would find we were not strangers to each other. The Gospel was given for the perfecting of God's children. It is everlasting and has been on the earth at different periods of the world's history.

President Taylor said hell had been depicted as a condition where one desires without hope, a remorse for lost opportunities. The way to save ourselves from this situation is to keep the commandments of the Lord, or, in other words, obey the Gospel of Jesus Christ.

Secretary Wheeler bore his testimony, and after a hearty handshake the people dispersed to their several homes.

August 25th we arrived in Berlin, and were met at the station by a number of elders and saints. On the 26th, in company with some elders who had come from other conferences to attend a general priesthood meeting, we visited Potsdam and spent several hours in the palace and gardens of the former Kaiser. It is a most beautiful place, no means having been spared to make it a real paradise. No present use is being made of the palaces, unless it is a matter of education for visitors to see the gorgeous interior, the splendor of which is beyond description. One room is finished with shells, the walls and ceiling being entirely covered with every kind and shape of shell, revealing the most beautiful tints and shades, the artistic arrangement being a matter of general comment. The grounds and gardens, covering many acres, make a panamora that is grand to behold, and one could spend hours feasting on the beauty that has been brought together by the ingenuity of man.

Saturday evening, the 27th ult., we held a missionary and priesthood meeting, with an attendance of one hundred and sixty; as splendid a body of priesthood as one might find anywhere in the stakes of Zion, all eager to perform their part in rolling on the work of the Lord and using their priesthood for the blessing of mankind and the salvation of souls.

President Whitney said the priesthood was perfect, but mortals holding it were not. He gave general instructions on the order and requirements of the same.

Elder Wheeler spoke of the necessity of proper record-keeping, stating that accuracy and promptness were always a requirement of those whose duty it is to make record of important matters.

President Taylor spoke of the need of earnest action on the part of all honored by the Lord in holding his priesthood.

Sunday morning Sabbath School convened at 10 a.m., in the

assembly room of one of the school buildings. After the opening exercises, the time was devoted to songs and recitations by the children, a moral story by President Stoof, of the Frankfurt conference, and remarks by President and Sister Whitney. The president spoke of the value of the efficient teacher, complimenting President Stoof on the splendid manner in which he had interested the children; also told several stories illustrating the power of faith. Sister Whitney expressed gratitude for the opportunity of meeting the saints in Germany and for the interest manifested by all. There were five hundred and fourteen present.

Through the energetic efforts of President Gesinski, of the Berlin conference, the meetings had been well advertized, and the Philharmonic Hall, with a seating capacity of about two thousand five hundred, was secured for the afternoon and evening services. The most splendid audiences that had greeted us during our journey welcomed us on these occasions, there being between twelve and fifteen hundred people present at each meeting.

In the afternoon President Whitney recounted the story of the coming forth of the Book of Mormon, and the organization of the Church on the 6th day of April, 1830; the manifestation of the Father and Son to the Prophet Joseph Smith, the scattering of Israel and the promised gathering, the keys of which were given to the Prophet in 1836.

President Ballif said the same principles given to the ancient prophets for the salvation of the people were given to Joseph Smith, and he admonished those present to listen to the words of the elders who have the authority to perform the ordinances of the Gospel of salvation.

Sister Whitney greeted the people in behalf of the sisters of Utah, and referred to the accomplishments of the Relief Societies during the recent war.

At the evening meeting President Finck, of the Hamburg conference, spoke on the first principles of the Gospel and bore testimony to the truth.

President Neiderhouser, of the Vienna conference, told of his conversion to the Gospel and spoke on general topics.

Professor Walter Drevenski, the organist at the "Dom," the most beautiful Church in Berlin, attended the afternoon service and volunteered to give a selection on the organ in the evening. His playing was very much appreciated.

President Whitney spoke on the influence of music, and discoursed on the personality of God and the pre-existence of spirits. The creation was firstly spiritual and then temporal. Said that miracles were performed by a higher law than that known to men.

A choir of about eighty voices furnished the singing for both the meetings, and the selections were very pleasingly rendered.

August 29th we held a meeting in the Hohenzollern Hall at

Chemnitz, and were greeted with a congregation of over twelve hundred. All the seats in the assembly room were occupied and some, unable to find seating accommodations, stood during the entire service.

A choir of splendid voices, under the leadership of one of the branch sisters, rendered fine selections. Their singing was so well received that, upon special request, they rendered an extra number.

President Ballif bore testimony to the truth of the restored Gospel and introduced President Whitney, who said in part: The Book of Mormon is a history of the early inhabitants of the American continent. He also spoke of the institution of the Sacrament and the reason for using water instead of wine. The spirit giveth life but the letter killeth. Each member of the Church is entitled to the guidance of the Holy Ghost. Said God and His Son were beings in whose image men were created, and their appearance to Joseph Smith was full proof of this fact.

Elder Wheeler expressed his appreciation for a standing in the Church, and bore testimony to the divine mission of the Prophet Joseph Smith. Said he had a further reason for so believing than the statements of others, and that was the whisperings of the Holy Spirit.

Sister Whitney congratulated the singers on the splendid music, and spoke of its place in the world.

Elder H. J. Stoddard, of the Frankfurt conference, bore his testimony in German, and after two selections from the choir, the meeting was dismissed.

The last of the series of meetings in the Swiss and German mission was held at Leipzig, August 30th, with about three hundred people present. After the opening exercises, a little girl, in a few choice words in English, presented President Whitney with some flowers as a token of respect and appreciation from the saints of Liepzig.

President Ballif spoke briefly of the work performed by the missionaries in the Swiss and German mission.

President Whitney said the Lord surely had the right to prescribe the terms on which people might be saved, and it was the desire of our Heavenly Father that all might take advantage of the saving principles of the Gospel. The Twelve Apostles of the Saviour preached to all who would listen, and testified of the risen Redeemer. By the dispersion of Israel the believing blood of Abraham, Isaac and Jacob was scattered through the nations. John the Revelator had declared that an angel should fly through the heavens having the everlasting Gospel to preach to them that dwell upon the earth, and this prediction was fulfilled in the appearance of the angel to Joseph Smith.

Sister Whitney said she had often wished that she might visit the people of Switzerland and Germany, and her short stay had given her more joy than she could possibly express.

President Taylor testified that there were apostles and prophets in the Church of Christ to-day, and that they may be known by their fruits.

Secretary Thomas M. Wheeler made a few closing remarks, followed by President Ballif, and after a selection by the choir, the meeting was adjourned.

Early on the morning of the 31st we left Liepzig, on our way to the Netherlands mission. President Ballif and Elder Stoddard accompanied us on the train until we reached Bebra, in Prussia, where they transferred to a train going to Basel. Just before our train pulled out of the station at Liepzig, a number of the elders and saints, who had come to see us off, sang fitting farewell songs, which attracted the attention of other passengers, and, no doubt, they wondered the cause of this unusual demonstration. We were loth to leave such a good people, who had been so kind to us while traveling in their land, for with their warm receptions, flowers and kind sentiments they had endeared themselves to us with an everlasting friendship and good-will. It was like parting with one's own when we left President Ballif, who had been so extremely kind and considerate, always looking to our comfort and exerting every effort to make our stay pleasant and profitable. May the Lord bless him because of his energy, faith, and devotion to the work of our Father.

Special mention should also be made of the untiring efforts of President Alfons Finck, who traveled from place to place and did most of the interpreting for those who spoke in English.

THOMAS M. WHEELER, Secretary.

FROM THE MISSION FIELD.

Baptisms.—On Sunday, the 11th inst., a baptismal service was held at "Deseret," High Road, South Tottenham, London, when a young man was baptized by Elder Floyd H. Thatcher, and confirmed by Elder Alvin W. Jones.

Saturday, September 3rd, 1921, a baptismal service was held at Govanhill Baths, Glasgow, when four members were added to the Church. Elder Obra Pearce officiated.

Branch Conferences.—A very interesting and successful branch conference was held in Gardner's Institute, Picardy Place, Edinburgh, August 28th, 1921. The Sunday-school session commenced at 2 p.m., Priesthood meeting at 4 p.m., and evening session at 6: 30 p.m. The services were conducted by Branch President Samuel B. Ferguson. There were in attendance Conference President William Little, Conference Secretary Obra Pearce, Elders John E. Ingles, Thomas Finlayson, John B. Cummock, Frank W. McGhie, O. O. Jorgensen and Sister Cummock. The

meetings were well attended by saints and investigators and the instructions given were enjoyed by all present. A good spirit prevailed throughout.

On Sunday, August 21st, 1921, a branch conference was held at Kidderminster, at which President Edgar W. Jeffery, Elder Harold H. Jenson, Branch President Robert L. Dunn and Counselor William Gettins spoke. The sessions were fairly well attended.

A very successful branch conference was held at Sheffield, on the 11th inst, President Oliver Shaw presiding. President Dan C. Smedley and all the elders laboring in Sheffield conference were in attendance, also Elder William A. Morton, assistant-editor of the *Millennial Star*. At the afternoon meeting the Sunday-school kindergarten class sang a selection, and the primary class told the story of the Christ. The latter was a splendid exercise. The attendance at the evening meeting was gratifying; in the congregation was a goodly number of investigators and strangers. President Smedley delivered an able address on the existence of God, Sister Hilda Shaw sang a sacred solo, and Elder William A Morton spoke on "Internal and External Evidences of the Divine Authenticity of the Book of Mormon." At the close of the meeting almost an hour was spent answering questions asked by some of the strangers present. An excellent spirit characterised the conference.

A conference of the Glasgow branch was held September 4th last. President John Hunter presided. At the morning session Sunday-school exercises of a very interesting and instructive nature were rendered, and encouraging remarks were made by Elder McGowan and President Little. At 2 p.m. a priesthood meeting was held, at which officers of the auxiliary associations, lady missionaries and branch teachers reported their labors. Instructions were given by Presidents Hunter and Little. There was a large attendance of saints and investigators at the evening meeting. The general and local authorities were unanimously sustained, after which Gospel addresses were delivered by Elders Pearce, Jorgensen, Engles, Foote, Little and Graham. The conference was greatly enjoyed by all who attended.

A very successful branch conference was held at Barnsley, on the 4th inst. There were three sessions, including a priesthood meeting. At the morning service the Sunday-school children rendered an excellent program. The evening meeting was largely attended, not only by saints of the Barnsley branch, but also by members of the Church from the surrounding districts, who brought with them relatives and friends. All the traveling elders in the Sheffield conference were present and spoke with fervor on the plan of salvation and the mission of the Prophet Joseph Smith. The services were greatly enjoyed by all who attended.

The semi-annual conference of the Norwich branch was held at 13a Bennedicts Street, Sunday, August 28th, 1921. The afternoon

session was addressed by Elder James Hook, president of the Loddon branch, and President William H. Wilson of the Norwich conference. The general and local authorities were sustained by unanimous vote. A duet, "Nearer, dear Saviour to Thee," was sung by Sister Ethel Wilkins and Elder Barnes. At the evening service Gospel discourses were delivered by Elders Joseph Crowther, C. Douglas Barnes, and William H. Wilson. "Arise, my soul, arise," was sung by the Norwich branch choir, and a trio, composed of Alfred Burrell, Jr., Elder Barnes and Edith Southgate, sang, "My God, the Spring of all my joys." There were fifty-five persons present at the evening session, ten of whom are investigators. It was a very fine conference.

MURMURING AND DISCONTENT.

Some murmur when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are filled
If but one streak of light,
One ray of God's good mercy gild
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied?
And hearts in poorest huts admire
How love has in their aid
(Love that not ever seems to tire)
Such rich provision made.

TRENCH.

CONTENTS:

Nature and Design of the Atonement 593
President Whitney Returns ... 596
Editorial: Admonition to Intending Emigrants 600
President Whitney and Party in the Swiss and German Mission 602
From the Mission Field 606
Poetry:
Murmuring and Discontent 608

EDITED, PRINTED AND PUBLISHED BY ORSON F. WHITNEY, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.